ZION'S HERALD.

VOLUME I — NUMBER 39.

"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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2,50 PER. ANN.] THURSDAY, OCTOBER 2, 1823. [HALF IN ADV.

DISCOURSE ON FUTURE PUNISHMENT.

(Continued.)

It is said indeed that sin shall be burnt up and destroyed. But we answer that we know of no method of saving sinners but that of the washing of regeneration and renewing of the Holy Ghost, through repentance and faith in the blood of Christ. If there be another method it will follow that there are two ways of saving sinners; one by grace through faith, and the other, which is a shorter, easier way, by a stroke of Justice which shall destroy all their sins in a moment. The former will undoubtedly be regarded by the sinner as a laborious, tedious way, since it requires much self-denial and bearing a cross, and is a warfare from beginning to end; while the other is accomplished without the trouble of a thought, or single virtuous struggle of his own, by an *irresistible infallible* exertion of Almighty power, and that at the latest period of his earthly existence! But will any man risk his eternal salvation on this foundation!

But the Treatise before us not only represents repentance as unnecessary to salvation, but endeavours to pour contempt upon the work of the Holy Spirit, in producing conviction of sin, repentance, and the just fear of God.—"How often do professed Christians," says the author, "address the Almighty, and say, 'had'st thou been *just* to have marked iniquity, we should, long since, have been in the grave, with the dead, and in hell with the damned.'—This address amounts to nothing more or less, than a complimental accusation against God, for injustice." (p. 123.)—In this the sentiment is clearly implied that sin does not deserve either death or hell; and of course we cannot say *it is of the Lord's mercy we are not consumed.* If we do not deserve death or hell, it will follow that there is no display of mercy in our preservation in this world, or our salvation in the next. And this will be found a full answer to all this author's reasoning from the justice of God in favour of Universal Salvation. For if it would not be just for God to punish us forever, then it will be an act of justice, and not of grace to save us forever. And thus we are unavoidably led to this conclusion, if this scheme of salvation be true, that there is no grace in our salvation, and that no gratitude is due to the author of eternal life!

Concerning the passages of scripture alleged in the Treatise as proof of the doctrine of Universal Salvation, I have only time to remark very briefly, that they have nothing to do with the point in dispute. They are taken away from the analogy of scripture upon the punishment of the wicked. They are taken away from their contexts, which would determine their meaning. Figurative passages are taken literally, and literal passages figuratively. In this way it is, the most terrible threatenings in the word of God are changed into promises of the greatest good. That which was intended to alarm the fears of the presumptuous, becomes a fatal opiate to their consciences. When God says, *Because there is wrath, beware!* this doctrine cries, *peace and safety*, and thus deceives and holds them in fatal security, lest they should awake and be saved. Thus in 1 Cor. iii. 15, and 2 Thess. i. 7, 8, 9, are taken away, both from the analogy of scripture, and from their contexts, to make them speak in favour of this doctrine. "The fire," says the author, "which causes the wicked to *suffer*, has the power of *salvation* even for the sufferers." (p. 143) And thus Mal. iv. 1, which is a figurative description of the calamities coming upon the Jews, is taken for a literal destruction of sin. And in every text where a literal punishment of the sinner is intended, the punishment is taken figuratively, and is made to fall on sin, and not on the sinner.

(To be Continued.)

PROSPECTS OF SPAIN.

At the commencement of the present war between France and Spain, a general and confident expectation prevailed among politicians that the cause of freedom would be immediately and gloriously triumphant; and that the horrors of war would return, like an overwhelming torrent, into the heart of France. But since they have been disappointed in these anticipations—since the invaders have nearly over-run Spain without meeting with any serious opposition—they seem to have given up the cause of freedom in the Peninsula as desperate, and to consider Spain as well as Portugal, about to resume her chains and embrace them forever! We trust, however, that there is no just ground for this despondency; as there certainly never was any for those confident anticipations of the speedy establishment of Spanish freedom. The Cortes are indeed fighting with fearful odds; and in a political point of view merely their prospects have always been gloomy. It is true, that, overlooking all changes of circumstances, and reasoning entirely from the result of Napoleon's attempt to place a Buonaparte on the Spanish throne, we might very well conclude that a remnant of the Bourbon race, with one hundred thousand of disaffected and dispirited troops, could make no impression on a nation which could not be reduced by five hundred thousand veterans, accustomed only to victory and glory, and led on by able and experienced Generals. In the last war with France, Spain was victorious, because she was united; and she was united, because patriotism was then indentified with the interests, the prejudices, and the superstition of every class of the people. It is well known that the Priesthood and Nobility have for ages exercised a mighty influence over the mass of the people in all Catholic countries; and that this influence depends on the continuance of absolute monarchy and the sacredness of royalty. Bonaparte, then, was at war with the reigning family of Spain—with Legitimacy and the Divine right of kings—with the power of the Priesthood and Nobility—with all the established institutions of the country—and, of course, with every thing which the people held sacred! Here then is the real and only cause of failure in that attempt to reduce the Spaniards.

In the present war the cause is entirely different. In regard to the enemies arrayed against them, the Cortes occupy the place of Bonaparte. The French armies are their weakest foes. They have to contend with the *love of power and domination, and spiritual wickedness in high places; and with inveterate habits and prejudices, with superstition and religious enthusiasm* in the mass of people. These are powerful enemies. They will not yield at once to any power, however great; nor will they ever submit to physical force. They may be conquered gradually, by the application of a species of *moral* power. They cannot withstand the combined influence of science and religion. Wherever the religion of the Bible exists, it wages against them a war of extermination. It proclaims liberty to the enslaved mind and conscience, imparts to them vigour and energy, promotes the interests of science, and lays a broad and solid foundation for free institutions. This religion is making rapid advances in the world. England and the United States of America, the only nations which are in the undisturbed possession of real freedom, are combining their efforts to diffuse the principles of this benign religion throughout every nation and island under Heaven; and with them are also diffused the principles of civil and political freedom. These like, other moral causes, though silent and feeble in their commencement, and unnoticed by politicians, are accumulating energy and multiplying their effects, annually; and there is reason to believe that soon no physical force can withstand or sensibly retard their progress.

While the heralds of salvation are scattering the seeds of civil and religious liberty in every part of the world the *enterprise* of freemen, and especially of our countrymen, is found to act in co-operation with their benevolence. Wherever there is a propect of gain and particularly wherever is discovered a movement in favour of liberty, there they are found proclaiming the doctrine that all men are born free and equal, that reason and conscience are subject only to the law of Him who gave them, and that He alone has dominion over their faith. The sparks of liberty which proceeded from the American revolution, are kindling into a flame in various parts of the old as well as new world. Some master spirits in Spain caught them, and having outstripped their cotemporaries in the knowledge and love of rational liberty, found their way into the national councils, and will never, we trust, rest satisfied until they have diffused its principles through the nation.

The progress of the war thus far has proved that the Peninsula is not yet prepared for liberty, but it has also proved that it is in a course of preparation.—The clergy and nobility, though powerful still, are losing their influence.—The people are becoming more enlightened, and less bigoted to the ancient order of things. Schools on the monitorial system are established in various parts of Spain under the patronage of the Cortes, and are exerting a salutary influence on the minds of the people. In a word, the ancient institutions have been so severely shaken, and so great a moral change has already been effected, that we think the people cannot be reduced to their ancient state of degradation. Should Cadiz and Ferdinand fall into the enemies' hands—an event greatly to be deprecated, but not very unlikely to happen—should the Constitutional Generals be vanquished, and the strong points be taken; still, we trust, there is a spirit in the nation, which will sustain the cause of freedom, until the introduction of Christianity shall finally place it on a sure foundation.

We have all along expressed the opinion that this cause will move forward, in spite of the allied powers of darkness and despotism; but that no rational liberty will be enjoyed in the Peninsula, until after a long and desperate conflict. This conclusion, drawn from the signs of the times, and the certain operation of moral causes, derives support from the word of inspiration, and from the known principles of God's government over nations. In fulfilment of prophecy, after centuries of spiritual darkness, ignorance and cruelty, an unparalleled impulse is given to the minds of Christians in free countries, the angel has taken his flight, with the everlasting Gospel to the four quarters of the earth; and now, if the death and resurrection of the *Two Witnesses* be past—which there is reason to believe transpired during the French revolution, when this sudden and animating change took place in Chistendom—there is no prediction to interfere with the march of the Gospel truth, until it shall diffuse spiritual life and liberty through all nations.

On the other hand, it is in accordance with the principles of divine Government, discovered both from history and revelation, to visit national sins with national chastisements. It is rational to conclude, therefore, that a nation constituting an important member of the persecuting power, one too that was foremost in wickedness and cruelty, the mother of the Inquisition, and one of the last to renounce the merchandize of the bodies, as well as of the souls of men—it is rational to suppose that such a nation will not suddenly emerge to a state of freedom, peace and happiness.

While we contemplate the scenes of war and desolation which the old world presents, it becomes us to reflect on our national prosperity with gratitude and praise, and to remember that it can be perpetuated only by the prevalence of intelligence, morality and religion.

Family Visitor.

Honour, profit, and pleasure, are the idols to which men of the world bow. Avoid them, O Christian! Go from them into privacy, shut the door, and as the psalmist speaks, *commune with thine own heart in thy chamber, and be still.* There the busy swarm of vain images that beset us out of doors find no admission; there, as no turbulent

passions can enter, so all animosities are excluded or forgotten, and all competitions cease. There the vanities and vexations of this world are forbid to enter, and the considerations of the world to come find a hearty welcome.

HERALD.

BOSTON, THURSDAY, OCT. 2.

North American Indians.

It gives us pleasure to learn that the attention of the Church Missionary Society of London, has recently been turned to the condition of the Indians of North America, especially in the British dominions. Amidst the zeal of this society to extend the benign religion of Jesus to heathen lands, this interesting portion of the human race appears to have been neglected. Experience has shewn that when once enlightened and tasted the knowledge of the truth, they are capable of enjoying the pleasures of religion, with as much ardour and sincerity as any other people under heaven. They are endowed with superior minds, which need only to be informed to make them subservient to the glory of God and the blessing of civilization. To attempt to civilize them without religion would be vain; for the two are inseperably connected, they were designed by the Author to subsist together; & every politician as well as every christian must see the necessity of encouraging missionary labours among these tribes. Those who are sent on this errand ought to be men of enlarged and liberal views, men well instructed in spiritual and temporal matters who can humour some of their notions, where the honor of God and the good of society is not endangered. In this way they would give the Indians a preposession in their favour, and more readily effect their conversion to christianity. It has, we fear, been too much the object of many to convert them to the narrow contracted views of Calvin and some of the rigid reformers, as they are called, rather than to the religion of the Bible, which may be considered as one cause of the ill success attending their labors. The good natural sense of the Savage recoils from such sentiments as are contained in the system of John Calvin or Samuel Hopkins. However sincere the disciples of these men may be, we doubt the expediency of teaching them to the Savages. Let the simple and unvarnished precepts of the bible be promulgated in a plain familiar and intelligent manner, and we shall soon find them ready & willing to be taught in the school of Christ.

The following remarks of the Rev. Mr. West, missionary among the Indians, on the western side of America, is worthy of insertion.

"It is painful to consider the state of the numerous Tribes of Indians, who wander through the vast territory, hitherto unheeded, and strangers to British Missionary Exertions.

If you cast your eye upon the map you will find that from the borders of the United States to the farthest known point towards the North, and from Canada to the Pacific Ocean, no Protestant Missionary is found seeking to introduce the knowledge of Christianity among the native Indians. They rove through the woods and plains, with all the wretched appearance of Gypsies in England.

The Indians appear to be sunk into the lowest state of degradation, as human beings. I could scarcely refrain from tears on visiting them in their tents. Their life seems to be one constant course of difficulties in procuring subsistence: and they wander through it without hope and without God in the world. When shall this hitherto-neglected Race of the North come to the knowledge of the Saviour! Fulfil, O Lord, thy promises, in their salvation."

FOR ZION'S HERALD.

A DIALOGUE,

Between Mr. Eliphalet Case, Jr. and the Bible.

C. 'I do not like Episcopacy.'

B. The Lord saith thus; This is a true saying, if a man desire the *office* of a *Bishop*, he desireth a good work. 1 Tim. 3. 1.—And He gave some, Apostles, and some, Prophets, and some Evangelists, and some Pastors and Teachers: For the perfecting of the Saints, for the work of the Ministry, &c.—Eph. 4. 11. 12. That we henceforth be no more children, *Tossed to and fro, and carried about with every wind of Doctrine*, by the sleight of man, and cunning craftiness, whereby they lie in wait to deceive. Eph. 4. 14.—But a Bishop must be blameless, as the steward of God. Tit. 1. 9.

C. "I do not believe in the Doctrine of the Trinity."

B. There are *Three* that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these *Three* are *One*. 1 John 5. 7.—And God said, Let *us* make man in *our* image, after *our* likeness, &c. Gen. 1. 26. Come ye near unto Me, hear ye this: I have not spoken in secret from the beginning; from the time that it was, there *Am I*: and now the *Lord God*, and His *Spirit*, hath sent me. Isa. 48 16.—38. 16. Matt. 28. 19 John 14 23: 10. 30. Acts 5 3. 4. 2 Cor 13. 14. He that believeth on the *Son* hath everlasting life; and he that believeth not the *Son*, shall not see life; but the *wrath* of God abideth on him. John 3. 36.

C. "I do not believe in total depravity, or any other depravity, that makes it necessary for us to hate God, previous to supernatural conversion."

B. God said that the wickedness of man was *great* in the earth, and that *every imagination* of the thoughts of his heart was only evil continually. Gen. 6. 5 The heart is *deceitful above all things and desperately wicked*: Who can know it? The *whole head* is sick, and the *whole heart* faint. From the sole of the foot, even unto the head; there is *no soundness* in it: but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither molified with ointment. Isa. 1. 5. 6. The carnal mind is *enemity* against God; for it is not subject to the law of God, neither indeed can be. Rom. 8 7. He that sinneth against Me, wrongeth his own soul: all they that *hate* Me, *love* Death!!! Prov. 8. 36. He that *hateth* Me, *hateth* my Father also. John 15. 23. If any man *love not* our Lord Jesus Christ let him be Anathema Maranatha! Cor. 16. 22. This shall ye have of mine hand; ye shall lie down in sorrow. Isa. 50. 11. Now consider this, ye that *forget God* lest I tear you in pieces, and there be none to deliver. Psa. 50. 22.

C. "I do not believe in infinite, nor vicarious atonement.

B. God commendeth His love toward us, in that, while we were yet sinners, *Christ died for us!* And not only so, but we also joy in God through our Lord Jesus Christ: by Whom we have now received the *Atonement*. Rom. 5 8. 11. For if, when we were *enemies*, *we were reconciled to God by the death of his Son*, much more, being reconciled, we shall be saved by His life. Rom. 5. 10. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, *condemned sin in the flesh*. Rom. 8. 3. For verily He took not on Him the nature of Angels; but He took on Him the seed of Abraham. Heb 2. 16.—that He by the grace of God should taste death for every man. verse 7. Christ hath redeemed us from the curse of the law, being made a *curse* for us. Gal. 3. 13. It is expedient for us, that *one man should die for the people*, and that the whole nation perish not. John 11. 50 Christ also hath loved us, and hath *given Himself* for us. An offering and a sacrifice to God &c. Eph. 5. 2. Ye are not your own, for ye are *bought with a price*. 1 Cor. 6 19. 20.—For Christ also hath once suffered for sins, the *just* for the *unjust*, that He might bring us to God. 1 Pet. 3. 18. But there were false prophets also among the people, even as there shall be *false teachers* among you, who privily shall bring in *damnable heresies*, *even denying the Lord that bought them*, and bring upon themselves *Swift Destruction!!* 2 Pet. 2. 1.

C. "I do not believe in supernatural conversions."

B. Except ye be *converted*, and become as little children, ye shall not enter into the Kingdom of Heaven. Matt. 18 3. Repent ye therefore, and be *converted*, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. Acts 3. 19. Except a man be *born again* he cannot see the Kingdom of God. John 3. 3. 5. 7. Then they that gladly *received* his *word* were baptized; and the *same day* there were added unto them about three thousand souls. Acts 2. 41. [Here observe, this large multitude were *awakened*, v 37. *converted*, v. 38. 41. Baptized and added to the Church the same day. *Query*. Was the gift of the Holy Ghost by which these 3000 were "*converted*," a natural or '*supernatural*' gift?] *Create* in me *a clean heart* O God; and *renew a right spirit* within me. Psa. 51. 10. And immediately there fell from his eyes, as it had been scales: and *he received sight forthwith*, and arose, and was baptized. Acts 9. 18. Of His own will *begat He us* with the word of truth, that we should be a kind of first fruits of His creatures. James 1. 18 And you hath He *quickened*, who were dead in trespasses and sins. Eph. 2 1. Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath *begotten* (or regenerated) us again, &c. 1 Pet. 1. 3. Being *born again*, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. 1 Pet. 1. 23 Which were *born* not of blood, nor of the will of the flesh, nor of the will of men, *but of God!!!* John 1. 13 [Every person not hoodwinked with Universalism, Socinianism, and Deism, will allow that the Doctrine of 'supernatural' conversion *is* a Bible Doctrine.]

C. "I do not believe there is a wicked immaterial being possessing personal identity, whom the Lord permits to wander about and constantly counteract his gracious designs, nor do I believe in any other devil, but wicked men and personified principles of evil."

B. The Serpent said unto the woman, ye shall not surely die. Gen. 3. 4. And the Lord said unto *Satan*, hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, & escheweth evil? Job. 1. 8. The Lord said unto *Satan* whence comest thou? Then *Satan* answered the Lord, and said, from going to and fro in the earth, and from walking up and down in it. Job. 1. 7. Jesus was led up of the Spirit into the wilderness to be tempted of the *Devil*. Matt. 4. 1. Then saith Jesus unto him, Get thee hence *Satan!* verse 10.—your *adversary* the *Devil*, as a roaring lion, walketh about seeking whom he may devour. 1. Pet. 5. 8. Resist the *Devil*, and he will flee from you. James. 4. 7. The tares are the children of the *wicked one*; the enemy that sowed them is the *Devil*, Matt. 13. 38. 39. Ye are of your *Father* the *Devil*, and the lusts of your *Father* ye will. He was a murderer from the beginning & abode not in the truth, because there was no truth in him. When he speaketh of a lie, he speaketh of his own: for he is a *liar*, and the *father* of it. John, 8. 44. Now the Spirit speaketh expressly, that in the latter times some shall depart from the *faith*, giving heed to *seducing Spirits*, and *doctrines of Devils*. 1 Tim. 4. 1. Then shall he say also unto them on the left hand, depart from me ye cursed into *Everlasting Fire*, prepared for the *Devil* and his *Angels*. Matt. 25. 41.

C. "I do not believe in the unmerciful doctrine of endless punishment."

B. Is not thy wickedness great? and thine iniquities *Infinite*? Job. 22. 5. Know therefore that God *exacteth* of thee less than thine iniquity *deserveth*. Job. 11. 6. For if we sin *wilfully* after that we have received the knowledge of the truth, *there remaineth no more sacrifice for sins*. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. Heb. 10. 26. 27. He that shall blaspheme against the Holy Ghost *hath never forgiveness*, but is in danger of *Eternal Damnation!!!* Mark 3. 27. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication and going after strange flesh, are set forth for an example, suffering the vengeance of *Eternal Fire!!!* Jude. 7. And these shall go away into *Everlasting Punishment*. Matt. 25. 46. To be cast into *Hell Fire*: Where their *worm dieth not, and the fire is not quenched*: For every one shall be *salted with fire*. Mark. 9. 47. 48. 49. And the smoke of their torment ascendeth up *Forever and Ever*. Rev. 14 11. They were judged every man according to their works. And *Death* and Hell [that is the Dead which were in them, see Revel. 20. 13.] were cast into the *Lake* of *Fire*. This is the *Second Death!!!* Rev. 20. 13. 14.

C. "I believe in one God."

B. The *Devils* also believe, and tremble. James. 2. 19. [Query, dost thou tremble or does thy faith exceed theirs; "examine" again.]

C. [I believe in] "one Lord Jesus Christ, and that because he lives we shall live also."

B. [Do not the Devils say as much] These men are the servants of the Most High God which shew unto us (Devils) the way of salvation. Acts. 16. 17. When he (the Devil) speaketh a lie, [as he has done in the verse above] he speaketh of his own: for he is a liar, and the father of it. John. 8. 44.—Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no CASE enter into the kingdom of Heaven. Matt. 5. 20.

LAW AND TESTIMONY.

NOTICE.

The Monthly Missionary Prayer Meeting will be held on MONDAY EVENING next, at the Methodist Chapel Bromfield's Lane.

R. SLACK, *Rec. Sec'ry.*

FOR ZION'S HERALD.

EBENEZER CHAPEL.

On Wednesday the 24th inst. the foundation and corner Stone of the "Ebenezer Chapel" at Lechemere Point was laid with appropriate ceremonies, by the Trustees of the Methodist Religious Society, in Cambridge.

Agreeable to the order of arrangements, the inhabitants of that and the adjacent towns, assembled at the small Chapel (heretofore improved by the Society) at 10 o'clock A. M. where they were formed into a procession by the Marshals appointed for that purpose and marched with solemn music by the Choir of singers assisted with instrumental music in the following order—

1st—Singers and Musicians.

2—Members of the Methodist Society generally.

3—Citizens and Visitors.

4—Invited Clergy.

5—Officiating Clergy.

6—Trustees.

When arrived at the foundation the Choir commenced the Services by singing an anthem selected for the occasion.

The Throne of Grace was then addressed by the Rev. Mr. Lindsay—followed by an appropriate hymn sung by the Choir.

The Rev. Mr. Otheman in a fervent Prayer implored the blessing of God—to cherish and protect the efforts now made in raising a Temple in his name and to his glory.

The Trustees then laid down the Corner Stone and adjusted the same in due form—assisted by the master builders, which being completed, was pronounced to be well and securely laid by Amos Binney Esq.

The Rev. Mr. Hedding, standing upon the Corner Stone, in an eloquent and concise address gave an account of the rise and progress of Methodism throughout the world, carrying conviction to the hearts of the hearers that their labours have been the labours of love, and their religion the religion of Christ, bearing consolation to the afflicted and from the depths of vice and dissipation drawing its votaries to the paths of peace and joy.

The concluding Prayer was made by the Rev. Mr. Frost, followed by a voluntary from the Choir.

After the benediction was pronounced by the Rev. Mr. Granville, the Choir of Singers, invited Clergymen and Trustees, pursuant to invitation, partook of an excellent collation at the house of Mr. A. H. Stevens.

The performances were solemn and impressive, the several pieces of sacred music were executed in a powerful and scientific manner.

Throughout the whole solemnity, the silence and attention of the audience evinced the greatest interest in the scene, and for the interest and liberal assistance rendered the Trustees by a wealthy individual of the Church, which has enabled them to undertake the erection of the Chapel, they feel the warmest gratitude.

Lechmere Point, Sept. 26, 1823.

ERRATA.

In number 37 1st page in 18th line from bottom, 3d column "for does depend" read, "does *not* depend," page 1st last column, 36th line from top for "*behalf*" read *belief*."

NEWS:

FOREIGN AND DOMESTIC.

FROM ENGLAND.

By the arrival at New-York, of the ships Amity and Union, both from Liverpool, London papers to the 21st of August, and Liverpool to the 22d inclusive, have been received.

The London Courier of August 14, contains a telegraphic account of a convention having been entered into between Molitor and Ballasteros. The latter has deserted the Constitutional cause and acknowledged the Regency of Madrid. It is however asserted that the soldiers under his command, amounting to 7000, have not joined in the defection of their leader.

Ballasteros' troops are to be commanded by Zayas and Riego.

Mina, who still suffers from his wounds, remained in Barcelona. It was said he was forming plans to escape by sea. Some disturbances had occurred in this city which were quickly quelled.

Communications had been held between the Duke d'Angouleme and some members of the Cortes, which were, however, speedily put an end to. A report had received circulation that the Cortes had embarked from Cadiz and left the king at liberty. It was of course entirely unfounded, but the Royalists at Madrid committed great excesses on

the strength of it. The houses of the Constitutionalists were attacked, and several lives lost.

Information was received that Milans, Lloberas and Mans attacked the French near Manresa, that a very obstinate battle took place, which lasted two days, in which the French lost about 3000 prisoners, and a great number of killed and wounded, and that the Spaniards set fire to Manresa; that on the 29th ult. Generals Mina and Rotten sallied out from Barcelona with all their forces and attacked the French on the 30th, near Mataro; but the result of the latter action was not known.

Corunna still remains in the hands of the Constitutionalists.

It is reported that the Duke of Wellington and Lord F. Somerset, are about to proceed on a mission to Cadiz.

A party of French officers reconnoitering Santona on the side of the sea, experienced a serious disaster on the 4th of Aug. A bomb from the garrison struck one of the vessels on board of which some of the staff officers had embarked. The consequence was, the loss of capt. Lacroix one of the Duke d'Angouleme's aides-de-camp; capt. Mezeray, of the 2d Hussars; and lieut. Baudreville, of the 6th regiment of artillery.

In Catalonia the war continues with unabated activity.

New Orleans contiued remarkably healthy for the season. A few cases of malignant fever had occurred, but a paper of the 3d inst. asserts, that none were then known to exist.

The Boston Brigade parades this day for inspection and review.

HUSBANDMEN'S HOLIDAYS.

"A self dependant State can storms defy,
As rocks resist the billows and the sky."

"Heaven's bounty shines in Autumn unconfined. [live."
And spreads a common feast for all that

"God speed the plough."

MASSACHUSETTS.

The great Cattle Show and Exhibitions at Brighton, will be on Wednesday and Thursday the 15th and 16th of October ensuing. Every arrangement has been made to add to the already acknowledged extensive usefulness and importance of this Principal and Central Emporium of the best things of the Commonwealth; and it is anticipated that the competition for the numerous and valuable Premiums offered this year will be equally augmented.

Plymouth County.

The Exhibitions will be at South Bridgwater, the 7th Oct. Address by the Hon Kilborn Whitman.

"Heart of the Commonwealth."

The Worcester County Cattle Show, Exhibition of Manufactures, & Plowing Match, will be at Worcester, on Wednesday the 8th day of Oct. ensuing. The arrangements for this "Farmer's Festival" and "Artests' Anniversary," are judicious. The Ploughing Match will commence the morning labors; a procession will then move to the Meeting house.

NEW YORK.

There are to be splendid Exhibitions of the rare and fat things of New-York County, on the 28th and 29th Oct. when premiums [not however upon a scale expected from the Metropolitan State] for horses, fat cattle, bulls, cows, sheep, swine, implements of industry, domestic manufactures, vegitables and fruit, by the Agricultural Society of that County.

New Hampshire. The Exhibitions of the Chesnire Agriculturalists, will be at Westmoreland, on the 1st day of Oct. proximo. There will be a procession, and an Address by Mr. Lanacster, of Acworth.

MIDDLESEX.

The Cattle Show, Exhibition of Manufactures, and Ploughing Match, of the Agricultural and Manufacturing county of Middlesex, will be at Concord on Thursday next week. The procession will be formed at 11 o'clock at the meeting-house, where an address will be delivered by JOSIAH ADAMS' Esq. of Framingham.

GREAT FIRES IN MAINE.

Two large and respectable Committees have been chosen in *Wiscasset* and *Alna* to draft and present a circular to the charitable and humane of the whole community, not to awaken, but to direct the general sympathy and desire to alleviate the misery of the sufferers by the late fires in those and other places.

The good work of charity has commenced in Maine. The town of Woolwich has voted $600; a collection of $87 59c. has been made at the Methodist Camp Meeting, at Pittston.

We know of no better way to make contributions in this city to alleviate the sufferings of our friends and neighbors, than the good old one of collections in our churches. We know not whose duty it may be to commence the good work, but would respectfully suggest to the Rev. Clergy the expediency of notifying their respective societies, on Sunday morning, that a collection for this object will be taken in the afternoon.

The following are given as the names of the principal sufferers in Wiscasset and Alna among whom we recognize many who have never been backward to relieve the sufferings of others:—

In Wiscastet—James Sewey, John Groves, Oliver Dickerson, John Lowell, Joseph Lowell, jr. Joseph Lowell, sen. John C. Decker, Robt. Harriden, John Allen, widow Donnell, widow Leeman, Wm. F. Stinson, Wm. Foy, James Colby, John Frye, Benja. Greenleaf, Nathl. Rundlet, Moses Tyler, Jona. Munsey, John Brown, Benj. Blagden, Elisha Winslow, Benj. Winslow, Samuel Lisherness, Samuel Albee, Joseph Groves, James Lowell.

Among the sufferers at Alna were John Lowell, Charles Lowell, Wm. Hovey,—— Acorn, Joseph West, Steven Perkins, J. & D Boynton, David Viney, John Perkins, John Rines, Samuel Perkins, David Clark, widow Hodge, Ralph Chancy, and Joseph Chancy.

The above sufferers lost houses, barns, &c.

Donations may be forwarded to the Selectmen of Wiscasset, or either of the committee.

A letter from Wiscasset, Sept, 17th, says, "The fires around us have still a threatening appearance, and cannot be wholly subdued until we have some heavy rains. The sufferers are respectful individuals, and were in comfortable circumstances before the late calamity. I consider our sufferings as great as those at Savanah or St. John,s [when formerly visited with conflagrations] in proportion to our population.

The windows of his honor the Mayor and of Mr. Alderman Odiorne were broken on Wednesday evening by some evil minded person or persons, and a reward of one hundred dollars is offered for their detection.

GREECE.

Smyrna papers to the 25th of July, have been received.

The Capt. Pacha landed from his fleet in the island of Eubœa 4000 men. By means of this force the seige of Caristo was raised, and the Turks began to act on the offensive. They burnt all the villages, and endeavoured to destroy all the houses of the Greeks, and of the inhabitants a few only saved themselves by flying to the mountains. To watch these a small force only was necessary, and the rest of the Turks it was supposed had marched towards Athens. Accounts from Athens are to the 4th of July, when it is said that every thing was in horrible confusion, from its being announced on the 1st that 14,000 Turks were advancing upon the city and were already arrived at Livadia, and on the 4th were only three or four leagues from Athens. It was not known certainly whether this was a detachment of the Ottoman army marching upon the Peloponessus, or the dispoeable force from the island of Eubœa.

With the exception of the Acropolis, all the fortified places on the continent but those in the Morea, are in possession of the Turks, and of these they hold Patras, Coron, Modon, and the Citadel of Corinth. The town of Corinth is in posession of the Greeks. The Capt. Pacha has established himself at Patras and from this place he sends his naval detachments without being observed by the Grecian fleet. By means of his fleet he transported to Patras from Preneza 18,000 Albanians, who were to advance into the Peninsula from that direction while a larger army entered by the way of the isthmus of Corinth. This latter army, to the number it was said of 40,000 men, under Ibrahim Pacha, had already taken possesion of the first defiles of the Morea, and was waiting for the arrival of provisions. It is stated that the plan of operations was not to advance a step without being assured of an abundant supply of provisions, for an expedition where the army was sure to find only a country entirely laid waste. In pursuance of this plan the Capt. Pacha had procured provisions at Patras, until there were no longer room to store them. In addition to these two armies, a third was assembling near Thermopylæ, consisting of several bodies of men from the provinces of European Turkey. We find little account of the preparations making by the Greeks to resist this formidable invasion. It is said that there is still a want of harmony and subordination among them, and that Ulysses has made an offer to join the Turks on condition of the arrears due to his corps of 2500 men being discharged. It does not appear that the offer was accepted and it may be doubted whether it was made. It is certain however that he has not performed those exploits which rumor has attributed to him, and that the plan of carrying the seat of war out of the Peloponessus was never executed.

The Egyptian fleet, consisting of forty-three sail of vessels, two of which were superb frigates under the command of Gibrattar, had sailed from Alexandria, having on board a body of 5000 troops destined for Candia. It stopped at the island of Rhodes, where some excesses were committed by the Egyptian troops. It had sailed again on the 2nd of July. It was said that the viceroy of Egypt had undertaken the particular charge of reducing the island of Candia. The plague of Alexandria had subsided The Greeks continued in possession of the interior of the country, but the Turks were in possession of four principal places, Candia, Rettimo, Canæ, and Sude. The Egyptian fleet was seen on the 6th of July near the islands of Sapience, and it was supposed that it would land its troops in Candia about the 20th.

LATEST FROM GIBRALTER.

Capt. Bradford, arrived at this port on Sunday, from Trieste, touched at Gibralter, 4th Sept. He did not stay but a few hours; nor was he able to procure any newspapers or political intelligence, as he left without going ashore.

We have been favored with the perusal of a letter from a respectable hou-e in Gibraltar dated 3d Sept. and have extracted the most important items contained in it.

"The Duke d'Angouleme has his head quarters at Port St. Mary's, Cadiz Bay.

The blockade of Cadiz is kept up by sea and land, but the city is well supplied with provisions for the next five months.

Gen. Riego is at Malaga, having quickly raised 8000 troops.

It is impossible to foresee the result. The French are certainly disappointed.

Whilst Cadiz required supplies, prices of provisions were kept up here. Flour is fast declining, and every other article is particularly dull."

FROM CADIZ, *by the way of Havana.*—The Fama, arrived at Havana the 10th Sept in 32 days from Cadiz. On the 9th the city had not been bombarded, although the garrison kept continually firing on the French lines. There had been no new sallies. The first one was said to have been made merely to gratify the penchant of Riego for active service, and the result demonstrated its folly and uselessness. Much blood was spilt, and no object obtained. No visible disposition existed in Cadiz to surrender. The population of the Isla is estimated at 80,000, of which 10,000 were troops; and the supply of provisions was ample. The greatest difficulty was to obtain good water, with which the city is ordinarily supplied from St. Mary's which is in possession of the French. The King continued confined in the palace of the Custom-House, but was allowed to take airings.

It appears by the Cadiz papers, received at Havana, that the session of the Cortes expired on the 6th of Aug. & that this body was then adjourned sine die. This is not confirmed from any other quarter; but we believe agrees with one of the provisions of the Spanish Constitution which limits the session to three months. If this is true, the English reports that the Duke d'Angouleme was in negotiation with the Cortes on the 18th of Aug. are incorrect, or some committee of the Cortes or the Government which is composed of the Ministers and others, have been mistaken for that body. It is probable, that no other communication has been made to Cadiz by the Duke than the ordinary military summons to surrender.

If the Cortes have demanded the mediatorial office of England, they have changed their minds. When they were at Seville, Sir Wm. A. Court offered the mediation, but was told by the Cortes that they did not stand in need of foreign interference.

LATE FROM FRANCE.

NEW-YORK, Sept. 26.

The *Marmion* has arrived from Havre, which she left the 1st. inst bringing Paris papers to the 30th.

They contain the official communication of the surrender of Corunna, on the 14th August, on the same terms as those granted to Gen. Morillo.

There were flying reports of negotiations between the Duke d'Angouleme and the Cortes, but nothing was definitively known.—The Duke arrived at St Mary's the 16th, and on the 18th held a Council of War.

The *Moniteur* of the 29th contains an official annunciation of Baron Hamelin, dated before Cadiz, Aug. 18th, of the capture of Algesiras by the French land and naval forces on the 14th. The land forces were commanded by Gen. Lauriston, son of the Field Marshal.

LATEST FROM ENGLAND.

The *Maria*, Fowler, from London, arrived at New-York, has brought London dates to the 27th, Aug. five days latest.

They confirm the news of the arrival of the Duke De'Angouleme before Cadiz on the 16th August; and that he sent a flag of truce into Cadiz to negotiate terms with the Cortes; and that the Cortes had refused to accede to any arrangement excepting through the mediation of England, which, of course, could not be complied with.

READING. [PENN.] SEPT. 24th.

The Sickness.—A more distressing time was never experienced in this part of the country from sickness; in many instances whole families are confined to their beds, and there are few families which have not one or two sick ones belonging to them. All the Physicians are upon duty, day and night, and the number of deaths is alarming. The disease is a kind of fever, which prevailed to a more moderate extent last year, and over which physic seems to have little control. TIMES.

St. Lawrence, N. Y. Sept. 7.

At the Circuit Court held in this village last week, came on the trial of *William Kirby*, for the murder of his own child, and a child of his wife. He had voluntarily confessed before a magistrate that he took the children to a bridge which crosses the Oswegatchie, and deliberately threw them into the water, by which they were drowned;—That the children had given him no offence; and that he was actuated to the deed because he believed it was better for the children to go into eternity than to stop in this world: That he was educated a Christian, and believes in the gospel; but that he was not of any particular faith, though his children had been baptized by a Catholic priest about 2 years since; that he intended to have destroyed himself with his children, but was fearful least suspicion might rest on his innocent wife. He was found *Guilty*, and sentenced to be executed on the 6th of Nov.

MARRIED.

In this city, Mr. Samuel F. Adams, of Hackney, E. to Miss Henrietta Doggett, of Boston.—Mr. Elisha S. Tillston, to Miss Clarissa Sinclair.—Mr. William Rollins to Miss Ann Parsons Sigourney.

In Providence, R. I. Mr. William Warner, of Charlestown, Mass, to Miss Ann Willey.

In Hingham, Mr. Thomas Lincoln, jun. of Dennysville Me. to Miss Elizabeth C. Lincoln.

DIED.

In this city, Arnold Welles Brown, aged 6 years son of Dr. John B. Brown.—Mr. John Hutchinson, aged 40.—Mrs. Ann D Gerdon, wife of Mr. John G aged 37.—Mr. Timothy Townsend, aged 49.—Benjamin Woods, age 13, killed by falling through a scuttle of the new building at the corner of Union and Ann streets.

FALL STOCK,

At No. 11, Battle-street, 6 doors from Court-Street.

FREDERICK HUGHES. Tailor and Men's Mercer, has just received from London and France, by the late arrivals, a fresh supply of superb Velvet Broadcloths an Cassimeres; also, Vestings of the newest patterns, together with an excellent assortment of GOAT'S HAIR CAMBLETS, of the very first quality, and PLAIDS of the different Highland Clans. —LIKEWISE—

An additional assortment of Hosiery and Gloves, of all descriptions.

F. H. has constantly on hand, all kinds of ready made Wearing Apparel usually found in a Clothes Warehouse, such as,

Cloaks,	Body Coats,
Top Coats,	Pantaloons,
Surtouts,	Vests,
Frocks,	Shirts, Cravats, &c.

All kinds of Naval and Military Uniforms, Embroidering and Ornamenting done at the shortest notice, and on the most reasonable terms. Oct. 2.

FOR SALE,

AT this Office, "Poetic Essays to aid the devotions of pious people." By AMOS BINNEY. Price 8 cts. single.

POETRY.

COME GO WITH ME.

Come go with me to the house of prayer,
For the hearts that burn are breathing there,
And now is the dawn of holy time,
And hear how the church-bells chime and chime,
And list to the distant choral swell,
Amid the peals of the faithful bell,
How softly sweet it melts in air.
As if a seraph's harp was there!
Come go with me to the house of prayer!

Say not cares and sorrows press
Around thy brow their crown of thorns—
Though clouds hang o'er this wilderness,
Still rainbow hope its gloom adorns—
And sweet is darling virtue's flower
When plucked in this still thoughtful hour;
And sweet are hopes that bud and bloom,
For worlds beyond the darksome tomb,
When hence on angel wings they come,
Like heralds to invite us home—
Come! there is yet a place to spare—
Come go with me to the house of prayer!

Say not that sickness wrings the heart,
And melancholy glooms arise,
Where would you heal life's every smart,
But at the fountain of the skies?
Let those who have their portion here—
Drink only of affliction's tear—
A higher aim thy spirit movest,
A brighter hope thy spirit lovest—
Come haste the holy feast to share,
Come go with me to the house of prayer.

When Israel, of the Lord beloved,
Out from the land of bondage came,
Her father's God before her moved,
An awful guide in smoke and flame.
By day, along the astonish'd lands
The cloudy pillar glided slow;
By night Arabia's crimson sands
Return'd the fiery column's glow.

There rose the choral hymn of praise,
And trump and timbrel answer'd keen,
And Zion's daughters pour'd their lays,
With priests' and warriors' voice between.
No portents now our foes amaze,
Forsaken Israel wanders lone;
Our fathers would not know THY ways,
And THOU hast left them to their own.

But, present still, though now unseen!
When brightly shines the prosperous day,
Be thoughts of THEE a cloudy screen
To temper the deceitful ray.
And oh! when stoops on Judah's path,
In shade and storm the frequent night,
Be THOU, long-suffering, slow to wrath,
A burning and a shining light!

Our harps we left by Babel's streams,
The tyrant's jest, the Gentile's scorn,
No censer round our altar beams,
And mute are timbrel, trump and horn.
But THOU hast said, the blood of goat,
The flesh of rams I will not prize;
A contrite heart, a humble thought,
Are mine accepted sacrifice.

MORNING STAR.

Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid;
Star of the east, the horizon adorning,
Guide where our infant Redeemer is laid.

Cold on his cradle the dew-drops are shining;
Low lies his bed with the beasts of the stall;
Angels adore Him in slumber reclining,
Maker, and Monarch, and Saviour of all.

Say, shall we yield Him, in costly devotion,
Odours of Edom, and offerings divine,
Gems of the mountain and pearls of the ocean,
Myrrh from the forest, and gold from the mine?

Vainly we offer each ample oblation,
Vainly with gold would his favour secure;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor.

Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid;
Star of the east, the horizon adorning,
Guide where our infant Redeemer is laid.

THE PRINTER'S PRAYER.

Oh! thou GREAT HEAD of earth and heaven
Who does the howling tempest ride,
Thy will the holy *rule** has given;—
Be thou the printer's friendly *guide*.

When eve thy *azure books* expands,
He sees in *starry letters* bright,
The *work* of thy eternal hands;
Great sovereign of etherial light.

With heaven's effulgent *type*, serene
The beauteous rainbow's cheering ray,
Imprint upon his soul the scene
That opens in celestial day.

And when his earthly mouldering *form*
Is *lock'd* in death's close icy *chase*;
Oh! save his spirit from the storm
That hurls the vicious from thy face.

And oh! when thy last trump shall sound,
And bid the slumbering dust arise,
May he be in the *columns* found,
That form the *pages* of the skies.

* Words in *italic* are *technical.*

MISCELLANY.

On Punctuality in the fulfilment of engagements.

1. Every individual should be punctual in the fulfilment of his pecuniary engagements from the general imbarrassment and distress which may arise from the neglect of his duty. One failure unavoidably creates another, and that another, and another, and so on almost indefinitely. To illustrate this by a single example. The husbandman stipulates to pay at a given time the mechanic for labor which has been performed by him. On this stipulated sum the mechanic relies not only for the subsistance of his family, but for the fulfilment of his engagements to the merchant. The merchant, within a given period, is to make returns to those from whom he has received his goods. Now by a failure in the first instance, there may be in the second, third and so on to an unknown extent. And by such failures and disappointments, immense multitudes may ultimately be reduced to the deepest distress.

2. *Truth* demands that every individual should meet with promptitude the engagements into which he has entered. Those who have contracted debts have solemnly obligated themselves to discharge them at a specified period. Now if they do not discharge them at such a period, are they not guilty of direct falsehood, unless they have been prevented by the providence of God? Most assuredly they are.

3. *Justice* demands punctuality in the fulfilment of contracts. Here it is taken for granted that there is a perfect understanding between the parties, when these contracts are made—and that there is no fraud practised on the part of the creditor. For the articles of which he thus disposes, he is in the strictest justice, entitled to an equivalent, and an equivalent at the stipulated period. This will apply to the loan of money, the sale of land, of goods, of the productions of the earth, or of any other articles of commerce.

4. Another motive which may be urged for punctuality in the fulfilment of contracts, is that the want of this is calculated, in an eminent degree, to impair that confidence which the welfare of society demands should be placed in its different members.

5. A want of punctuality in the payment of debts is a most prolific source of misunderstandings, broils, and contentions; and through these, it often occasions great waste of property.

It is, I repeat, a most prolific source of misunderstandings, broils and contentions.—Where is not ample evidence of the truth of this position to be found? How many individuals, irritated and incensed by the temporizing course which their debtors have pursued, have been driven to the law of the land for redress? And thus not unfrequently an altar has been erected on which the flame of every unhallowed passion has been kindled. Here envy and malice and revenge have burst forth in all their fury.—Here a tumult has been raised which has destroyed the peace and harmony of families, neighborhoods and towns. Here a spirit of prejudice, of opposition, of rancour between individuals, ha been commenced that has followed them to their graves.

In such contentions also, there is often the destruction of much property—in multitude of cases, of far more than the whole amount of the original debt. Go through our land, visit every State, country, city, town, and how many millions of dollars, within 30 years past have been squandered for the want of punctuality in the fulfilment of contracts.

1. Among the means of preventing this evil, I would mention in the first place that every individual should resolutely avoid the contraction of new debts unless his resources fully justify it. Many failures are to be attributed solely to a neglect of this precaution. Thousands and tens of thousands do not consider their means. They rush blindfold into danger. They venture when they have not the slightest authority for so doing. Thus they involve themselves into difficulties from which scarcely any thing short of a miracle can extricate them.

2. Another means which will ever prove most efficacious in promoting punctuality in the fulfilment of contracts, is the practice of rigid economy. Man's necessary wants are but few and simple. Let all those then who have contracted debts look over the list of their expenses. Let them in the fear of Almighty God, ascertain what are indispensibly requisite, and what are not. And in this examination, let not unhallowed pride or personal vanity, be consulted—let not a vitiated appetite or a domineering lust be gratified. At the close of such an examination, let all the articles which are not absolutely necessary be at once expunged. In this simple manner in the course of a few years immense sums migh be saved for the payment of debts. How much is expended every year by multitudes, in vain amusements—How much for the unnecessary purchase of ardent spirits—How much for the useless decoration of the body—How much in various other ways that does not in the least contribute to the health, comfort or happiness of individuals, nor to the welfare of the community.

3. Another means which will ever facilitate the payment of debts is the avoiding habits of procrastination. There are many who have ample resources—abundant means for the immediate liquidation of every demand against them, yet what is perfectly astonishing, they are never ready to meet such demands. They procrastinate from day to day and from month to month—they renew their engagements and make most solemn promises. Let no one therefore put off till the next year, next month, next week nor even the next day, the payment of those debts which have now become due, and which he is abundantly able to discharge.

4. The last means which I shall mention to which all are to resort for relief from pecuniary embarrassments, and to aid them in fulfilling with punctuality their engagements, is the imploring of the constant direction and benevolence of Heaven. Without the co-operation of his Maker; man, with all his boasted wisdom and strength, can do nothing.

Let every individual, as he regards the cause of truth, of justice, and of humanity, and as he regards the welfare of the community, resolve, without delay, that he will resort to every means in his power, and never rest till he can in truth affirm, I owe no man any thing. How would it smooth their passage to the grave. How would it prepare the way for them to take their flight with higher satisfaction and joy to the regions of immortality.

Chris. Spectator.

DRAMATIC ANECDOTE.

The late Mrs. Jordon possessed a heart susceptible of the most tender and humane emotions, and these were called into instant action by the least approach of misery and distress. During her short stay at Chester, where she had been performing, her washer-woman, with three small children, was by a merciless creditor, thrown into prison. A small debt of forty shillings had been worked up, in a short time, by law expenses, into a bill of eight pounds. As soon as Mrs. Jordon heard of the circumstance, she sent for the attorney, paid his demand, and with as much severity as her good natured countenance could assume, said, "you lawyers are certainly evil spirits sent on earth to make poor mortals miserable." The attorney, however, pocketed the affront and with a low bow made his exit.

On the afternoon of the same day the poor woman was liberated. As Mrs. Jordon, with her servant, was taking her usual walk on the Chester walls, the widow with her children followed her; and just as she had taken her shelter from a shower of rain in a kind of porch, dropped on her knees, and, with much grateful emotion, exclaimed, "God forever bless you, madum! you have saved me and my family from ruin." The children, beholding their mother's tears, added by their cries, to the affecting scene; which a sensitive mind could not behold without strong feelings of sympathy. The natural liveliness of Mrs. Jordon's disposition was not easily damped by sorrowful scenes; however, tho' she strove to hide it, the tears of feeling stole down her cheek, and stooping to kiss the children, she slipped a pound note into the mother's hand, and in her usual playful manner, replied, "There, there, now it's all over; go, good woman.—God bless you—don't say another word."—The grateful creature would have replied, but this good female Samaritan insisted on her silence and departure.

It so happened that another person had taken shelter under the porch, and witnessed the whole of this interesting scene, who, as soon as Mrs. Jordon observed him, came forward, and holding out his hand, he exclaimed with a deep sigh, "Lady, pardon the freedom of a stranger, but would to the Lord the world were all like thee!" The figure of this man bespoke his calling; his countenance was pale, and a suit of sable, rather the worse for wear, covered his tall and spare person. The penetrating eye of Thalia's favorite votary soon developed his character and profession, and with her wonted good humor, retreating a few paces, she replied, 'No, I wo'n't shake hands with you.' 'Why?' 'Because you are a methodist preacher, and when you know who I am, you'll turn me from you?' 'The Lord forbid! I am, as you say, a preacher of the gospel, which tells us to clothe the naked, feed the hungry, and relieve the distressed; and do you think I can behold a sister cheerfully obeying the commands of my great Master, without feeling that spiritual attachment that leads me to break through worldly customs, and offer you the hand of friendship and brotherly love?' 'Well, well, you are a good soul I dare say, but—a—I don't like fanatics; and you'll not like me when I tell you who I am.' I hope I shall.' 'Well then, I tell you I am a player;' the preacher sighed; 'yes I am a player; you must have heard of me—Mrs. Jordon is my name." After a short pause, he again extended his hand, and with a complacent countenance he replied, "the Lord bless thee, whoever thou art; his goodness is unlimited; he has bestowed upon thee a large portion of his spirit; and as to thy calling, if thy soul upbraid thee not, the Lord forbid that I should."

Thus reconciled, and the rain having abated, they left the porch together; the offer of his arm was accepted, and the female Roscius of comedy, and the worthy disciple of John Wesley, proceeded arm in arm to the door of Mrs. Jordon's dwelling. At parting, the preacher shook hands with her, saying, "Fare thee well, sister; I know not what the principles of thy calling may be; thou art the first I ever conversed with; but if their benevolent practice equal thine, I hope and trust, at the great day, the Lord will say to each: "*Thy sins are forgiven thee.*"

THE SABBATH.

Extract from a sermon, by Gardner Spring, D. D. lately published in New York.

"The various means of grace, so abundantly blessed of God, are all by his own appointment brought into action on this holy day. But for the Sabbath, they would not be once thought of on other days; but for the sabbath, they would soon be erased from the recollections of men, and blotted out from the record of human affairs. Is the soul enlightened, convinced of sin, humbled, renewed, invigorated, comforted, assisted in its struggles with this conflicting world, brought forward on its spiritual pilgrimage, sanctified, prepared to triumph over death and the grave, made meet for heaven, clothed as an angel of light, and presented before the throne of God without spot or wrinkle, or any such thing? All this light, and purity, and consolation, and honour, and glory, she owes instrumentally to the sabbath. Is this the happy allotment of the Church of God collectively? Are such the possessions of the nations of the saved, composed as they are of a great multitude which no man can number, from every kindred, and tongue, and people? With one voice must they ascribe their inestimable inheritance to the influence of the Sabbath. Blot out the sabbath, and you blot out the last beam of hope from the troubled and desponding heart.—Blot out the sabbath, and no longer will the salutary lessons of the Bible lead ungodly men to repentance and salvation. No longer will the silver clarion of the gospel proclaim liberty to the captives, and the opening of death's prison doors to those that are bound. No longer will the voice of supplication ascend from this ruined world, to draw from heaven the blessing now so munificently imparted by the hearer of prayer."

"Sentiment of piety and virtue," says Mr. Bryson, "cannot be impressed too early on the human mind. They are the origin of respectability in society, give relish to the innocent enjoyments of this life, and happily prepare for the fruition of consummate felicity in the life to come."

Parents should consider that they are represented & in general fairly represented by their children. Nothing is more natural than to form a judgment of parents from the deportments of their children. Children, by their conduct are continualy procuring either respect or disrespect for their parent"